UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

So This Is Thanksgiving!

By ALSON H. ROBINSON

Does Industrial Health Work Pay the Employer?

By HELENA LORENZ WILLIAMS

New Books

By FREDERICK STARR

VOLUME XCIV NUMBER 11

Chicago, December 1, 1924

PUBLISHED WEEKLY

UNITY

(Established 1878)

Subscription, $3.00 per Annum

A Journal of the Religion of Democracy

JOHN HAYNES HOLMES : *Editors* : FRANCIS NEILSON

UNITY Fellowship

FRANK C. DOAN
CHARLES F. DOLE
ZONA GALE
JESSE H. HOLMES
JOHN HAYNES HOLMES
H. R. MUSSEY
FRANCIS NEILSON
EDMUND H. REEMAN
ALSON H. ROBINSON
CLARENCE R. SKINNER
SYDNEY STRONG
ARTHUR L. WEATHERLY

Managing Editor

EDITH LLOYD JONES

Vol. 1 March 1, 1878 No. 1

THE

Pamphlet Mission

FOR

FREEDOM, FELLOWSHIP & CHARACTER

IN

RELIGION.

Publishing Committee:

ROBERT COLLYER, Chicago. WM. C. GANNETT, St. Paul.
JENKIN LL. JONES, Janesville. C. W. WENDTE, Cincinnati.
J. C. LEARNED, St. Louis.

PUBLISHED SEMI-MONTHLY AT 65 WASHINGTON ST., CHICAGO.
Per Year, $1.50. Single Number, 10 Cents.

FRANCIS L. ROBERTS, 65 Washington St., Chicago, - Business Agent.
J. T. SUNDERLAND, 65 Washington St., Chicago, } Editors of
GEO. W. COOKE, Grand Haven, Mich., - } "Notes and News."

Editorial Contributors

W. Waldemar W. Argow
Charles E. Beals
Harry Foster Burns
Percy M. Dawson
James Waldo Fawcett
David Starr Jordan
Louis L. Mann
Curtis W. Reese
George Saranton
Anna Garlin Spencer
Frederick Starr
Jabez T. Sunderland
James H. West

Foreign Representatives

AUSTRALIA—Charles Strong
AUSTRIA—Stefan Zweig
BULGARIA—P. M. Matthéeff
CANADA—Sidney Snow
CHINA—Robert B. Whitaker
ENGLAND—Fred Hankinson
E. D. Morel
Walter Walsh
FRANCE—G. Demartial
Romain Rolland
INDIA—Rabindranath Tagore
ITALY—Guglielmo Lucidi
RUSSIA—Alina Huebsch

UNITY PUBLISHING CO., Abraham Lincoln Centre, 700 Oakwood Boulevard, Chicago, Ill.

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under Act of March 3, 1879"

UNITY Fellowship Associates

BOND OF UNION

We, the undersigned, believing in the association of all men and women who are in sympathy with the aims and ideals set forth in the Announcement printed November 3rd, 1921, do invite all who wish to co-operate to join in a world-wide fellowship that has no bounds of race or creed.

The name of this fellowship is The Unity Fellowship Associates and its purpose is the interpretation of the Religion of Democracy. Membership means a declaration of sympathy and interest. There are no dues. Members may make voluntary contributions which will be used for the purpose of making known the aims of the Fellowship and the publication of its literature.

UNITY will be the organ of this Fellowship and all members will be requested, though not compelled, to be subscribers.

Lists of the members will be sent to all members so that they may be known to one another. Local groups may be formed wherever there exists a sufficient number and there is the desire to do so.

All persons who desire to become members may do so by sending their names to UNITY, care of Abraham Lincoln Centre, Chicago, Ill.

Name .....

Address .....

- - - - - - - - - - - - - - - - - - - -

To UNITY PUBLISHING COMPANY,
700 Oakwood Boulevard, Chicago.

Gentlemen:

Enclosed you will find check for which please enter my subscription to UNITY for one year.

Mr. (Mrs. or Miss) _____

Address _____

Rates: $3.00 ($3.50 in Canada; $4.00 in other countries) for a year's subscription. Single copies 10 cents.

Contents

EDITORIAL—

Notes 163
So This Is Thanksgiving!—REV. ALSON H. ROBINSON 165
Jottings.—J. H. H. 167
American Notes.—REV. SYDNEY STRONG..... 167

ARTICLES—

The World Significance of Gandhi.—*Dhan Gopal Mukerji* 169
Does Industrial Health Work Pay the Employer?—HELENA LORENZ WILLIAMS..... 170

POETRY—

I Want Riches.—VICTOR E. SOUTHWORTH..... 171

THE STUDY TABLE—

New Books.—FREDERICK STARR..... 172

CORRESPONDENCE—

The British Election.—EDWARD ARTHUR ROCKWOOD 174
The "System."—CHAS. P. KRAFT..... 174
Encouragement from Geneva.—VILMA GLÜCKLICH 175

THE FIELD—

In the Shadow of the Electric Chair.—*The Sacco-Vanzetti Defense Committee*..... 175
Anti-War Resolutions 175

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME XCIV MONDAY, DECEMBER 1, 1924 NUMBER 11

We have just heard, as we go to press, of the sudden death of E. D. Morel. The shock of this news is so great, our grief so deep, that we dare not trust ourself to words at this moment. We shall prepare fitting tribute later on, and publish in our columns such memorial encomiums as will appear abundantly in other places. Meanwhile we stand stricken with mingled consternation and sorrow at the grave of the bravest, truest, and saintliest of men. J. H. H.

The art of living is the greatest of all arts and yet it is the art which is most neglected. We spend our time in learning about things. Our schools and colleges are being turned into great factories for the purpose of turning out into the world men and women equipped with facts. Education for the most part is a matter of a knowledge of things. Our whole civilization centers very largely upon production of things. Having these, we fail again and again to know what to do with them. They become our masters. With all our knowledge we have not gotten wisdom, which is the capacity to use things for the increase of life. Our whole modern civilization frightens us like some Frankenstein monster and we are caught in its tremendous power. For the most part our life is one of feverish anxiety for the production and care of things, and not of life. We have learned how to produce automobiles by the millions, but not how to avoid the death of more than fifteen thousand people in this country each year by means of them. This horrible slaughter continues because we fail to recognize the significance and importance of life itself.

We guessed right about the chances for the Geneva Protocol—as lamentably right as we guessed lamentably wrong about the presidential election. We said in our November 6th issue that we saw little chance of its adoption by the great powers—and now we have the news that the Baldwin Government will have nothing of it, will not even lay it before Parliament. Well, this is natural, for what do Tory governments exist for except to discourage everything that even squints in the direction of progress toward peace? To throw the Protocol out of the window, to start afresh the great project of a naval base at Singapore, to increase armaments and scatter afresh the seeds of fear and enmity, this is what the English people voted for when they voted to put the Churchills, the Curzons and the Birkenheads into office. As regards the Protocol, we cherished no illusions, as we have made abundantly plain. But we believed that it marked great forward steps toward a real program for peace among the nations, indicated the farthest reach of understanding and vision yet attained by any officially organized international body, provided for a disarmament conference that might have done something, and in general showed the kind of business the League of Nations ought to be engaged in if it is to exist at all. What we have here in this action of the Baldwin Government is a revival of the old distrust of France, for the Protocol was a guarantee of armed security to France long before it was a guarantee to Europe of disarmament and peace. MacDonald believed in holding the two allies together, trusting to time, the influence of England, and the ascendancy of liberal opinion to curb the French militarism which is now the terror as it is the master of the continent. But Baldwin and his colleagues see nothing in the way of reconciliation. They prefer of course the policy of the sword pointed steadily at the dominant military power across the channel. We wonder how long Herriot can survive in this atmosphere! It's a glum outlook for Europe.

The British election and the American election both now such comfortable items of contemporary history, combine to point a woeful lesson as to the essential weaknesses of democracy. What we had was decision —and *emphatic* decision!—not by reason but by *panic*. The electorate got scared, and like a herd of cattle or a flock of sheep, stampeded. On the merits of the case in England, Ramsay MacDonald and the Labor Party deserved a triumphant vindication at the polls. Whatever the mistakes made, the Labor Cabinet had achieved a policy which gave a new hope to mankind, as it opened up a new era of European history. But the Tories and the Liberals stuck up the bogie of "red" Russia, talked madly about revolution and the overthrow of the Empire—and the people took fright, and in their panic trampled under feet the only group of leaders who can save them from what alone they have good reason to fear. The same thing happened in this country! On any basis of facts the Republicans had not a leg to stand on. An insignificant candidate, an unimportant platform, a record of unparalleled corruption in office, should have doomed them to defeat. But the "red"

scare, like the "bloody shirt" a generation ago, was good for one more campaign! La Follette was pictured as an insane revolutionist, and his campaign as a conspiracy to destroy the Constitution. Davis in turn was pictured as an amiable but feeble candidate who was dividing the defenders of the country in the face of the enemy. These defenders must unite on Coolidge, as he alone had a chance to be elected and thus to overthrow the Moscow invasion *via* Wisconsin! "Coolidge or Chaos" was the slogan—and the people fell for it! It was superb tactics, but in England as in America was dishonest, and a betrayal of the people.

Human beings, after all, are not very courageous. Men are weak creatures and because of their weakness they are constantly beset by fears. In this they are like the animals. An animal sees a strange creature and is frightened, runs away not because there is anything to be afraid of but because it has learned that it does not pay to take chances. Primitive men were afraid of thunder, lightning, the darkness, and strange sounds. They were afraid of one another. Modern man has only partially escaped this nightmare of fear. One measure of civilization is the amount of escape he has made. But in the realm of ideas he has made very little progress. A new idea is, to most people, a fearsome thing. It is dangerous to men just as a strange animal is dangerous to a deer. It is dangerous just because it is a new idea. A new idea means disturbance, and people do not like to be disturbed. Besides, disturbance means possible destruction. An idea has explosive power; it might blow people up, and they are not certain where they are going to come down. Of course we are afraid of new ideas. We tremble in their presence. We run from them. We shut our eyes to them if we have no other method of defense. We deny them. In adopting the tactics of more primitive people, we shout at them and make faces at them, thinking to frighten them out of existence. We build great walls between them and us, and are terribly surprised when they appear grinning at the top of the wall. We shoot at them, and are amazed when our bullets have no effect. We have them arrested. We throw them in a prison. We put them through the third degree. We try them and condemn them and sentence them, but all to no avail. Some day when we conquer our fears we will learn that a new idea is no more to be frightened at than fairies and goblins. If an idea has evil in it and we have the courage to leave it alone, we will discover that it contains within itself the seed of its own destruction which will surely sprout under the white heat of the sun of truth. It is only because we are afraid that we do not think. Scared people do not reason. If we did reason, we would soon learn that an idea, whether good or bad, thrives under attack. But in the mean time we suppose a very large number of men and women will waste their strength in a vain attempt to shelter themselves from the contagion of the new idea.

The argument of the militarist is that war is inevitable. To this many people to whom the absurdity of war is evident and who actually are interested in organizing the world for peace, have no reply. They are bowled over by the directness of the attack for which they have no defense. Wanting peace they meekly give in to the plea for preparedness on the ground that however undesirable war may be, it would be worse if we were unprepared for it. This is the vicious circle out of which many people are unable to escape. War inevitable, preparedness necessary, you get what you are prepared for, then war follows. The only escape possible lies in the opposite affirmation that peace is inevitable. The peace of sane people which means orderly progress, or the peace of insanity which is death. There is no escape. If peace is inevitable, then it is our business to choose the kind of peace we want, and the very first step in any program which ends in peace is the outlawry of war. The very denial of the legality of this ancient institution is an aid to the affirmation of the inevitability of peace.

We are not so scornful of the "movies" as we used to be. Such pictures as "The Golem," "The Hunch-Back of Notre Dame," and especially "The Covered Wagon" have taught us a thing or two about the artistic possibilities of this new type of theatre. Nevertheless we are convinced that most of the "movies" are bad where they are not absolutely futile, and that much of the great industry is in degenerate hands. Here for example is the announcement of the pictures to be released this coming season by one of the most famous companies! Some of the titles are "The Enemy Sex," "Changing Husbands," "Forbidden Paradise," "Compromised," "Unguarded Women," "Playthings of Fire," "Little Miss Bluebeard," "A Broadway Butterfly," "Argentine Love," "A Woman of Fire," "The Beautiful Adventuress," "Wild Moments," etc. It needs none of the lascivious descriptions accompanying these titles to indicate what they mean. They are the frankest sort of appeal, of course, to the lowest aspects of sex instinct. They go far toward justifying the complaint of a somewhat intemperate critic, that the motion-picture producers "are willing to despoil a nation for a pot of gold." What to do about the situation is a question much more easily asked than answered. Censorship is obviously a failure. Many states have some form of legal control of the films, but the company putting forth such pictures as those just named, obviously has little fear of interference. Of one thing, however, we are certain, and that is that there is an essential decency in the American people

which can be counted upon to revolt against this sort of thing before it is too late. The liquor dealers in this country once thought that they could get away with anything! They have learned their mistake—and the motion-picture producers may well profit by their example.

We have profound respect for William Allen White. If we were marking an examination paper, however, in which appeared his statement that Willa Cather, Zona Gale, Edna Ferber and Dorothy Canfield are writing the best fiction now being produced in America, we would give him only fifty per cent, which in these days is a "flunk." With Mr. White's estimate of Willa Cather and Zona Gale, no one will quarrel—these two women stand at the top, with not many others beside them. But the selection of Edna Ferber and Dorothy Canfield as the other members of the quartet seems to us to represent only one of those curious lapses of judgment, or idiosyncrasies of opinion, of which we all of us are guilty on occasion. Dorothy Canfield has never written, and is not now writing, anything of first-class importance. As for Edna Ferber, she is a clever short-story writer who has written one "best seller" which has impressive features, which for the first time gives the author place among serious artists. If selection must be confined to women, why ignore Edith Wharton, who has to her credit not only such classics as "The House of Mirth" and "Ethan Frome," but is now writing such masterpieces as "The Age of Innocance" and "The Old Maid"? And why also should Margaret Deland be forgotten in an estimate of this kind? But our chief objection to Mr. White's statement is its arbitrary inclusion of women only! Mr. White has always been a gallant gentleman, but is he actually so gallant that he must act upon the principal of "ladies first" in his literary judgments? To speak of the best fiction now being written in America and say nothing about Sinclair Lewis, for example, seems to us to be just plain ridiculous. Booth Tarkington is a disastrously uneven writer, but so is Arnold Bennett and so was Thomas Hardy; in the case of the one American, as in the case of the two Englishmen, the fault does not seriously alter the facts of literary standing. And what about Mr. White himself? Is not "The Heart of a Fool" one of the great books of our time? Mr. White has spoken with too little thought. Let him try again!

The recent report of the Institute of Social and Religious Research on the condition of theological education in the Protestant seminaries of this country and Canada, is a pretty terrible document. It is as bad as, if not worse than, the famous Rockefeller report on medical education some years ago. It seems evident that theological students are not decreasing in numbers, but the decline in quality is apparently serious. Many of the students are flatly described as "mediocre men of comparatively little training." But the students are apparently good enough for the institutions, for many of these are of such low grade that the report declares that they "can hardly qualify as educational institutions" at all. Of 7500 students considered out of a total of some 9000 in the United States, less than one-half had college degrees. Of the 161 seminaries included in the survey, some do not require for admission even high school graduation. In many cases, it is stated that the students are men who have failed at other kinds of work. A serious charge, somewhat apart from the others, is that of the narrow denominationalism fostered by these institutions. So far from encouraging church unity, many of the schools are creating influences that tend directly toward sectarianism of the worst type. All in all, this report is so terrible that one might well question its accuracy and fairness, were it not for the names attached. But what is one to do when its conclusions are signed by men like Bishop Brent, Dean Brown, of Yale, and President Stevenson, of Princeton. The testimony of these men is rendered unimpeachable by reason of character and achievements. What is needed, evidently enough, is leadership of a constructive and emancipating type in this field, and one finds comfort in the thought of how this leadership is being offered by certain important theological seminaries. Union, Yale, Harvard, Chicago, are among the greatest institutions of their kind in the world. We need not wholly despair while these great schools maintain their present standards.

So This Is Thanksgiving!

It's somehow hard to get the old Thanksgiving feeling back again. Something has changed, strangely enough. Perhaps the change is in us and not in the festival itself. Perhaps our gastronomic functions are not as alert as formerly and our drab reaction the result of a disordered liver. Even in New England where traditions die hard it calls for real effort to restore that indefinable atmosphere which used to attend the day and infuse it with real significance.

For one thing there has been a transfer of emphasis from a sense of gratitude for material benefits to a demand that we acknowledge the superior merit of the political and social institutions under which we live. To be sure thanksgiving for the mere satisfaction of our physical needs may not be the highest religious act upon which a person may engage, but even such is a condition not to be scorned. At any rate one has something fairly tangible for the time being. While the

present demand to acknowledge the apotheosis of our institutions calls for greater effort than some of us are able to put forth. Perhaps therefore the sublimation of this impulse of gratitude in terms of football games may have something in its favor.

The American colonists of the 20th century in contrast with those of the 17th century make this perilous journey to a new land in search of their fortune, not as the proud proprietors of their own Mayflower, but third class on the "Berengaria"; and instead of landing upon the hospitable shores of Cape Cod, soon find themselves regimented within the official precincts of Ellis Island. One is inclined to submit that the most perilous features of the journey are not characterized by the buffeting storms of the Atlantic so much as by those difficulties in finding a suitable place to land. One wonders what experience would befall a group of Pilgrims today quite as highminded as the framers of the original Compact, and intent upon a similar mission.

Now the preservation of these institutions, which appears to be the central burden of our Thanksgiving proclamations, is according to such authorities dependent upon certain fairly well defined conditions. Amongst these is the unqualified acknowledgment of the superiority of the Nordic race. Such protests as The Rising Tide of Color, and the Revolt against Civilization, and that sort of thing bear eloquent testimony to the necessity of maintaining the purity of our original stock. Whether such an achievement is possible, and if it were whether it is desirable is a question which ought to be decided not upon emotional, that is, patriotic grounds, but upon the basis of scientific opinion. It is the opinion of Prof. Franz Boas, probably the foremost living anthropologist, that "the claim for the superiority of pure races has never been substantiated. . . . the purity of any given racial type is a debatable question, and the claim that only extreme types are pure is founded upon a misconception." In other words there is according to this authority no such thing as a pure race, and by implication even if there were there is no substantial ground for assuming its superiority.

Another step towards the preservation of these institutions, which one might speak of as one of the sacrifices of thanksgiving, is the limitation not only of quality but of the extent and numbers of those who shall become a part of our social and political fabric. Putting aside the matter of Oriental exclusion the present legislation provides for the admission into the United States on a basis of three percent of the nationals who were residing in this country in 1900. As one reflects upon the character and achievements of some of the strangers who sought admission around twenty-five years ago, and whose contribution to the better life of the country is universally recognized, he is led to ask himself what would happen to these persons if they were to apply for admission today. Here is Mary Antin, for instance, whose ecstatic vision of the Promised Land even survived her father's efforts to secure an uncertain livelihood as the proprietor of a refreshment stand at Revere Beach. Or one thinks of Rev. Abraham Rhibany, the honored minister of a long established and influential Church in Boston, whose efforts in the use of the English tongue must have been shocking enough to the linguistic sensitiveness of the average official. One wonders whether Mary Antin or Mr. Rhibany would be admitted today. Would they be among the chosen three percent upon whom the privileges of Thanksgiving are conferred or would they with the other ninety-seven percent be cast into outer darkness.

One thinks of the case of Dr. Steinmetz, whose recent biography affords admirable food for thought in such connection. Here is a German lad whose outward appearance and tangible assets, it must be confessed do not afford confidence for the prophecy of any outstanding accomplishment. Financially, penniless; physically, a cripple; politically, a Socialist; religiously, a Unitarian. Here is a Pandora's box which even the most cheerful official would open with reluctance. Dr. Steinmetz was almost deported as it was. Coming today under similar conditions one wonders what chance America would have in welcoming into her community one of the greatest geniuses of his time in the field of scientific research.

Of course it isn't enough to make such decisions merely upon the basis of three percent, or mere intelligence, or mere physical or pecuniary standards. Sometime in the future we shall devise a system of measurements of much finer grade than anything which has yet been adopted. The trouble is not alone with the immigration officials, but with all of us, that the ability to make distinctions is so badly developed. When we have developed a technique which will enable us to measure such evasive forces as tendencies and impulses we shall be in a position to afford ourselves the best that the world affords. The character of Bertha in Fanny Hurst's story, "Lummox," is an example of the sort of thing with which the measurements of another day must reckon. Bertha was a great hulking girl employed as a domestic servant. Outwardly there wasn't anything about Bertha which would attract anybody to her, or which would seem to indicate that she was in the least unusual, excepting in her capacity for unremitting labor. But she loved music. Whenever anybody was playing the piano, she appeared to think it necessary to dust the floor. At any rate she always hung around under such conditions. In the bedraggled carpet bag which she always carried about her choicest possession was a concertina. She couldn't play it herself, but she loved to fondle it. Bertha was an unmarried mother, whose boy had been taken away from her partly because of the irregularity of his birth and partly because it was claimed that she was incapable

of affording him proper education. But on the occasion of one of his birthdays Bertha made him a present of the old concertina, the result of which was to arouse in him a latent passion for music through which he became one of the world's greatest musicians.

Because the ability to make distinctions is lacking when persons with such potentialities present themselves, it is all mere chance that they are ever permitted to make any contribution to the idealism of our common life. All of which is quite apart from the heroic treatment to which they are subjected after they arrive. Little wonder that the festival of Thanksgiving as imputing superior and unique merit to the hospitality of American institutions should arouse doubtful response. Little wonder that they exclaim, So this is Thanksgiving!

Once the technique of making such distinctions is perfected, and human life and its possibilities are seen in their true light; once nations shall be willing to approach one another without suspicion, and races acknowledge the beauty and purity of other races, then we shall expect to get the old Thanksgiving feeling back again.

ALSON H. ROBINSON.

Jottings

Some weeks ago we published in this column a quotation from a pamphlet which declared that "Jesus was a Republican." Now comes this from a subscriber—"I was reading this aloud in our family circle, and my 11 year old John was listening. 'Dad,' said John, 'we are taught in Sunday School that the Republicans were always trying to get ahead of Christ.'" We count this another demonstration of "out of the mouth of babes . . . etc."!

It is interesting to pass the Child's Restaurant on Fifth Avenue and see the elegant women eating the same unending supply of wheat cakes that are eaten by other women in other less dazzling parts of the city. "The colonel's lady and Julie O'Grady"?—something about "the same under the skin"—how does it run?

Trust G. K. Chesterton to get the "reverse" on every proposition! Speaking of the radio, he says:

> Instead of some politician making a speech which is listened to dumbly by the people, why not fit up some apparatus in the politician's house by which he can hear what everybody is saying about him?

The churches' endorsements of the Outlawry of War program come along so thick and fast these days that we find it difficult to keep up with them. The latest we have seen is an Armistice Day proclamation of the Board of Bishops of the Methodist Episcopal Church, stating their conviction that "the highest use of Armistice Day as the years go by will be to create in the United States the determination to outlaw war, and among the nations the will for peace."

Reaction is everywhere in the ascendency again except in Mussolini's Italy and Rivera's Spain. Here the dictators are fighting for their lives. Having felt the yoke of tyranny for a time, the people are now ready, as they always are sooner or later, to die for freedom. Have you ever stopped to think, dear friends, why such revolt has never stirred in Russia after seven years of Soviet rule? Is it not because the Soviet is the people's government, and serves faithfully their interests?

What is war? Saving oneself from dishonor by committing every crime known on the calendar! Saving oneself from death by committing suicide!!

J. H. H.

American Notes

The "poorhouse," like the Indian, seems to be a vanishing institution. This is a pleasant surprise to the citizens, for one of the great fears has been the dread of dying in the "poorhouse." Whole buckets of tears have been shed over the rendition of Will Carlton's popular sentimental song, "Over the Hills to the Poorhouse." Back in 1880, the nation's poorhouse had 132 inmates for every 100,000 population. Today the number has shrunk to 70. Several reasons are given for this social betterment. One is widespread determination of people to remain young. The assertion that only young men are wanted has been met by the determination to be young and to hold on in work. It is also said by way of explanation that relatives are coming forward to care for the aged. It is thought too the thrift campaigns and insurance salesmen have produced in many cases the necessary "nestegg" for the "rainy day" when earning power vanishes. There are some striking facts in the survey that Uncle Sam has been making of the old folks. In 1880 there were as many women as men in the poorhouse; now the men outnumber the women two to one. Women evidently have more economic opportunity than formerly. Another interesting fact is that native-born white inmates number more than twice as many as the foreign-born whites.

Americans are evidently going in strong for golf. Not many years ago the average busy American held the game in contempt, and the habit would have interfered with a man's political aspirations or with a clergyman's usefulness. However, during the last 25 years 2,500 golf courses have been laid out. California has 25,000 club members, 5,000 municipal golfers and 10,000 occasional players. The courses about Los An-

geles occupy over 5,000 acres. Texas had 12 courses only two years ago; now it has fifty-three,—and Texas is a state "way-out-west." This movement evidently marks a reaction toward recreation.

Many interesting events are taking place in the air. I know Ezra Meeker. He recently flew from the Pacific coast to Washington, D. C. It took about three days, with stops. Now he is 94 years old, and back in 1852 he came over the plains in "prairie-schooners" drawn by oxen. He radioed from Washington to the Coast—3,000 miles distant—that he had crossed the Continent in five ways: by oxen, by horse, by railway, airoplane and at last by radio. I also saw the three around-the-world fliers. I confess that when I looked up and saw these three pioneers of the air and recalled that one of the Wright brothers, the first American inventors of air-machines, is now living at Dayton, Ohio, I had a sensation of amazement and respect over the opening doors that man is finding or making, that lead into the realm of the "impossible." And just now a big airship is crossing the continent, the "Shenandoah," expecting to make a return to the starting-point, Washington the capital. And also the big German-made Zeppelin, ZN-3, has arrived in New York after a trip over the Atlantic,—taking nearly the same course that Columbus took. The conquest of the air is assured, and with that is likely to come a great awakening of the imagination, and many say, that the "oneness" of the world will make peace necessary.

I have recently been studying the "community-chest," —a method for pooling the raising of budgets for the various charities of a city. The plan is used in most of the progressive cities of the land. In a recent drive I sat down next to a Y.M.C.A. worker and asked him what he thought about the chest-idea. His organization is in the plan, in the city where he lives. He responded quickly that he didn't like it. In the first place, he found that his supporters did not keep up their interest in their own organization. He prophesied that in a short time personal interest in each organization would give way to mere raising of the "sinews of war." Further, the whole social work of the community will be dominated by two or three people. He mentioned one, in which because of the chest-method, three men "ran" the social work of the city. One of these men was a big manufacturer, another the archbishop of the diocese, the third was an ex-secretary of the Y.M.C.A., who was now executive-secretary of the community fund. He added, the 250 Y.M.C.A. secretaries were together a few months ago and the matter of community-chest came up. They were unanimous, that it was best to keep out of it, or to get out of it if in; if this was not best, then go in and work hard to make it a success. One bad feature, he said, was the bringing of social or economic pressure to bear, to make men give. Employers, for example, in order to be 100 per cent, would even go to the extreme of withholding a day's pay from each envelope. He said that a certain rich man was expelled from his social club, in Cleveland, because he refused to give only $5,000 whereas the chest-committee had marked him down for $25,000. What my friend put down as against the "community-chest" method of getting money for community-social work, would, by others, be reckoned as in its favor. They would say, that the personal, or sympathetic element should be eliminated, the administration should be in the hands of a few, every one in the community should be made to give at least a day's income to the community's needs.

The public schools are continually under fire with pleasant and unpleasant criticism. They had an intelligence test the other day at the Michigan (Henry Ford's state) agricultural college, and the newspapers are not through making sport of the revelations of ignorance. It was made known by some of these aspiring freshmen (averaging 19 years), that the battle of Lexington was fought in 1620, the Mayo brothers are manufacturers of cough-drops, an oyster bed is an acre of diamonds, a cutlass is a cannon, Robert La Follette (progressive candidate for the presidency) is "a Frenchman who came to America during the war," that a "subtrahend" is a "hen that lays more eggs than the common kind." And the newspapers say, this is what the college is up against.

I attended a large mass-meeting of German-Americans a few Sunday nights ago. It was the first meeting of German-American citizens since the war. The occasion was the celebration of the coming of the German pilgrims under the leadership of Franz Daniel Pastorius and the founding of Germantown, Pennsylvania, in 1683. They were really Quakers, and had come out on the invitation of William Penn. They came on the ship "Concord," the "Mayflower" of German settlers in America. It is agreed, I believe, that 26 per cent of Americans are of German ancestry. Also, that they make up the best elements of the citizenry, being thrifty, frugal, industrious, intelligent and patriotic. Now that the war is over it is recognized that the German element was as patriotic as that of any other race or nationality. German citizens are to the front of every civic endeavor. The leader of the big drive for a community-chest fund, which I recently described, was a business man, born in Germany. He was also a Jew. This meeting, I attended, was a meeting of the Steuben society of America, General Steuben having been one of George Washington's trusted generals, in the Revolution of 1776. For three hours the big audience enjoyed a men's chorus of 200 voices singing selections from Kreutzer, Kromer and Franz Abt; a big orchestra rendering selections from Wagner, Rossini, and Herbert; speeches from the mayor and other leading citizens; also a drama in celebration of German day, i. e., the arrival of Pastorius in 1683. There was also a grand pageant, with representatives of German art, music, literature, science, industry, dance, recreation, etc., bringing their gifts to a magnificently attired lady, named Columbia. The Germans naturally let themselves go, since they had had no chance since the war to sing the praises of their fathers, or to relate the story of the Germans as a factor in American civilization. Prejudice against those of German ancestry is very rapidly disappearing. SYDNEY STRONG.

The World Significance of Gandhi

As I begin to write about Gandhi, there comes to my mind an incident that took place over a dozen years ago in my native town, Calcutta.

It was the first time that Gandhi came to beg at the doors of the rich merchants of our city. That he, a whilom opulent lawyer and son of a wealthy tradesman, should beg from door to door, was nothing new in our history, which recalled the lives of many princes who renounced the world in order to find God. Yet even we, fed on such rich fare of royal renunciation, were surprised by Gandhi, for he had not only renounced wealth and led the life of poverty and purity but he had espoused the political cause of his downtrodden countrymen in South Africa. A holy man should fight, love, help and illuminate the lives of the dispossessed and the dishonored. From Buddha down to Vivekananda almost every Blessed One had done that. That was not new. But what was revolutionary and inexplicable was that a holy man should fight for his cause on the political plane. Gandhi had done that! Was not that enough to rouse our curiosity if not suspicion?

"Let us see what he looks like," said everybody to himself, and set out to do so at the house where the Mahatma was to be offered a purse. It was not a house but a vast mansion and very high—four stories. And every step of its four flights of stairs was covered with a large silk napkin each inch of which was covered by gold coins.

The place was surrounded by the white robed and yellow turbaned merchants of Calcutta. Women in saffron "saris" leaned from the verandas of the neighboring houses in order to catch a glimpse of the holy man who soon came in a carriage. When we saw his monkey face and his slight figure we were so disappointed. His clothes were so unattractive that none of us could recall afterwards what they looked like. But this man had something about him! For no sooner had the populace seen him than they shouted out cries of tribute to something they knew not what. Hardly had the shouts subsided when the holy man began to climb those stairs. The sovereigns groaned under his feet. As he went up, those scarlet napkins were lifted one by one by the four corners and deftly tied into sacks of money by the servants of the house. So they climbed after Gandhi on to the roof garden where the reception was held. There at his feet the sacks of gold were laid. He was to take and spend it without giving any account to anybody. Thus the votaries of mammon showed their respect for a son of the spirit.

We were told that during his South African work he had not only spent all he had but had lived like the poor wretches whose cause he championed. Between 1898 and 1906 he had to undergo severe treatment at the hands of the whites and once at the hands of his own countrymen. He preached and practiced non-violence though he was "thrown into prison countless times, placed in solitary confinement, leashed hand and foot to the bars of his cage." Once in the dark of night he was set upon by some enraged South Africans. They beat him nearly to death and left him unconscious by the roadside. "Of course," almost all of us concluded from the recital of those facts, "he is a holy man. He has not only suffered, but also, during those months of solitary confinement, he meditated and saw —God!" At the word "God" a hush fell upon our group of skeptics and we started to walk homewards pondering silently on what we had seen and heard.

Years have passed since then. And Gandhi's spirit instead of being confined within the limits of India is now touching every land where men and women strive for righteousness. Though his light was put under the bushel of imprisonment again only recently, that failed to hide it. For he is bound to compel tribute of all as he did more than a dozen years ago of those princely merchants of Calcutta.

Between 1908, when Gandhi was bringing his South African work to its close, and 1918, when the practice of violence was proved utterly futile through the colossal example of a world war, he made some significant changes in his practice of non-violence. Hitherto Gandhi had implied that non-violent non-co-operation was a weapon only for his own countrymen. He never desired its worldwide application. He went further; he did not mind if the European nations preached and practiced armament and warfare. That is why, in 1914, instead of acting like a conscientious objector he organized the Indian Red Cross units and went forth to help the British as he had done before, when the Boer War broke out.

However, it was only after he had observed the prolonged brutality and agony of the world-war, and the massacre of his own innocent countrymen and women at Amritsar, that he came to see the need of a universal application of soul-force against sword-force. Recently, when it was urged that he be given the Nobel Peace Prize, Gandhi commented: "The only prize that I want from the West is that they put into practice my philosophy of non-violence." This is the first time that he has said anything to indicate that his creed should be practiced everywhere. From a little Hindu saint of 1908 he has grown into a world-teacher.

First of all let us disabuse our mind of one thing: namely, the novelty of Gandhi's message. It is not new. He himself admits: "I pray like every good Hindu. I believe we can all be messengers of God. I have no special revelations of God's will. I have no desire to found a new sect. For I represent no new truths. I do claim to throw a new light on many an old truth." After all what Gandhi teaches is nothing new; it is embodied in all the Golden Rules of all the world religions. His life only helps us to see vividly how true and practical brotherly love is. And since this modern world prides itself on having a practical genius and "likes to be shown"—behold in Gandhi and his many workers the most practical demonstration of love, and of overcoming evil by good. Now let our "practical genius" at least show its sporting spirit by experimenting in Non-violence and Brotherhood, which throughout the ages all of our religions have preached and our souls have desired.

It is a commonplace that Gandhi offered nothing new except the example of "living the life" as he has done. Buddha, Socrates, and Jesus lived so long ago that their lives have become legendary and reminiscent of an impossible Golden Age. Then, suddenly, upsprings a Gandhi proving that those lives can be lived by us in our time. No mean encouragement this. No futile romanticism either. It is not a dream but a sober reality. And the power of it is so great that it has given a new hope to countless men and women, Hindus, Mohammedans, and Christians. The other day no less a man than a bishop of the Episcopal Church of

America observed: "I would rather be Gandhi in jail than any other man of our time." Another Christian, a missionary, said to me: "His life makes some of the teachings of our Lord clear to me." Still another: "Jesus lived so long ago that his life seems one of a dream. But now Gandhi has shown that our Teacher's life was real, practical, and inextinguishable." The other day one of our most devout Mohammedans said about Gandhi: "Were it not blasphemy, I would say, 'In thy care I trust myself, O Lord.'"

Now the reader can see for himself that Gandhi is not a little four-foot-four, monkey-faced Hindu agitator. But he is large as life itself. He verifies for the Christian, the Mohammedan, the Hindu, the inner meaning of their religions. Though he is a Hindu yet he succeeds in being a world-man. And a man must be a fool to consider that Gandhi's spirit will pass into oblivion the moment the grievances of his country are redressed. His devotion to India is but a part of his devotion to all mankind. Through serving his people he is trying to do his moral duty to humanity. And if India does not adhere to the moral law of love—then?—

"If India made violence her creed I would not care to live in India," said Gandhi. "For me patriotism is the same as humanity. A patriot is much less a patriot if he is a lukewarm humanitarian." In other words Gandhi is not an airy debonair cosmopolite. He has no use for an internationalism that ignores nationhood and the traditions of other organic communities.

According to Gandhi our internationalism should be an outcome of our full service to our inner morality in our own native land. Nations are many and different, but morality is one. By serving it, each in our respective communities, we shall serve all mankind. Whether it be our little village or a vast empire, the moment it violates the sovereign Moral Law we must fight it with all the moral means at our disposal. For in that way alone can we serve humanity. He says, "God has placed each human being in an environment best suited to the fulfilment of his task. We can not choose our culture any more than our height, family and country." "The true follower of Swadeshi (patriotism) does not forget that every human being is his brother, but that it is incumbent upon him to fulfil the task his particular environment has laid down for him. Every man is a brook, every nation is a river. They must follow their course, *clear* and *pure*, till they reach the Sea of Salvation where all will blend."

That brings us to my last point: how a man is to be a world-man and yet love his own fatherland? That one can be a superb patriot and an austere internationalist, without prejudicing either, is proved by Gandhi. There is no problem of loyalties for him. He is an example that all of us need to emulate in this age when communication between races and nations is so free and easy that we have to love two or three continents at the same time. Today it is not good enough to be a good Brahmin and a good Asiatic, one is driven (by the process of our life) to be a good internationalist as well. How to be loyal to China, Japan, India, Germany, France, and England all at once was a problem that men did not solve ten years ago. This is Gandhi's solution: Serve the Moral Law that is within you no matter where you are placed, and you will find out that automatically you have served humanity. What destroys frontiers, boundaries and narrow loyalities, is not a railroad, steamship line, nor an aeroplane that girdles the earth; but it is our service to the eternal all-ruling, all-uniting law of brotherly love. If you love your enemy in India, that act will touch the outermost confines of the earth and will become a unifying force that will unite nations without breaking their boundaries. That is exactly what has happened in Gandhi's case; by preaching and practicing non-violence and moral resistance to violent evil he has loosed upon the whole world a power of unity which nothing can obscure and obstruct. The urge for brotherhood that has come from him, will prove itself irresistible in the years to come.

The Standard (New York). —*Dhan Gopal Mukerji.*

Does Industrial Health Work Pay the Employer?

To what extent is an employer responsible for the health of his employees? If he assumes responsibility for it, does the expense involved pay a sufficient return in financial profits? If it does not, is it good business? These are questions that confront the employer who looks with skepticism upon the rapid increase in industrial health work and so hesitates to establish it in his own shop or office.

To a certain extent most employers nowadays feel responsible for the health of their employees. That is, for workers who operate dangerous machines or spend the day in an atmosphere laden with mineral or textile dust, safety devices that minimize the danger of preventable accident or illness are installed as a matter of course.

On the other hand, industrial health work as it is understood by business concerns that are conducting it in a much broader way, is expensive; and no firm is engaged in the production and sale of a product for humanitarian reasons only, be they ever so laudable. Which is as it should be.

Industrial health work is not merely a sentimental and unnecessary fad, it is an investment. Its success is a sound business success. In this respect, industries that have practiced it the longest are the greatest enthusiasts. While it is difficult to show that it pays large cash dividends, those that do accrue from it are of a more subtle but equally valuable nature. For example, the worker who receives free medical advice and attendance, and possibly nursing service, is loathe to leave his job. In fact, he may even prefer his old job to a new one at a higher wage, but with less security in times of illness. Dr. B. L. Wyatt, formerly Director of Public Service, Laurentide Company, Grand'mere, Quebec, states that other returns from health supervision which have no financial equivalent are, increased production (due to a more co-operative spirit and improved health standards); increased efficiency and decreased operating costs (due to fewer occupational "misfits"); diminished unjust claims for compensation (due to careful recording of the physical condition of applicants and employees); improved home and community conditions (due to health education and other measures); improved relations between employer and employee (due to the factors of community interest and mutual advantage).

Industrial executives who have had the greatest experience with programs of health supervision are agreed

that such results are at least as important as those that show on the books as profits in dollars and cents, although it is generally conceded that the maximum benefits cannot be realized in less than from three to five years. The New York Telephone Company, Metropolitan Life Insurance Company, and the Dennison Manufacturing Company, who have been doing industrial health work for more than a decade, are among the organizations which, by a steady expansion of their program, prove their belief in its efficacy. One of the strongest arguments in favor of industrial health work is the experience of the National Cash Register Company. This corporation has reduced the average loss of time by employees on account of illness to 13 hours per year as contrasted with the United States Public Health Service survey which showed an average for the country of 7 days.

The degree to which the work should be undertaken depends largely on the type of industry and its location. For example, mining companies whose workers live in remote communities far removed from social contact or medical assistance, not only care for the miners themselves, but their wives and children as well. In an office in a large city, on the other hand, the work need not necessarily be so extensive.

Among the chief advantages of an industrial health service is the periodical physical examination. Investigations of one large life insurance company indicate that such examinations have a potential life saving value of $30.00 each. On the other hand, they are worth as much to the employer as they are to the employee for one reason at least; a worker cannot be efficiently placed unless something is known about his physical condition.

One of the insidious diseases that periodic medical examinations help to control is tuberculosis. The National Tuberculosis Association and its affiliated organizations have for a number of years been ardent supporters of the industrial health idea, as well as periodic physical examinations for both worker and employer. To carry on this work as well as other phases of the campaign, the seventeenth annual Christmas seal sale will be held throughout the country during December.

HELENA LORENZ WILLIAMS.

I WANT RICHES.

I want riches—
Mountains of gold, but with an unspoiled heart.
I want the fat and lean of life in true proportion—
Not merely riches, but the abundant power to richly enjoy all things.
I do not want to be the custodian of wealth, but its creator and master.
I want to be in complete possession of my possessions—
Lord of myself that I may own the earth.
Let who will own the title-deeds;
If I may have sound judgment and the ability to extract from every object and experience its uttermost value.
I want the understanding of the noblest uses of wealth.
I want clearness of discernment and fineness of taste that nothing of beauty shall escape me.

I want riches—
But whatever number of millions I may come to possess
I cannot afford to expend life for that which is not life.
Much as I want material wealth, I do not want it badly enough to make myself cheap;
Not badly enough to exchange the real joys of life for idle and senseless self-indulgence.
What can a man be profited if he gain all the wealth of the world
And remain at heart a silly vulgarian?

I want riches—
But to always remember that one is truly rich only in one's self.
One's life must have depth and strength—
The fertile quality of the earth, and to be compact of the sun and rain.
One must yield one's fruits in due season like a productive field.
One must have richness of nature; richness of thought and feeling;
Else, the greater his outward and material wealth, the more apparent his inner and spiritual destitution.
One is never truly enriched save by what goes forth from one enriching the common life.

Oh, I see of a truth that if I am to become genuinely rich I must make much of myself.
I must have vastly more than a miser's diligence and thrift
To conserve for highest use and noblest enjoyment
Every element of worth I possess or can acquire.
I must not squander myself, like an upstart parvenue,
But be fully and instantly answerable to every call of life.
My every reaction to beauty and truth must have richness of color and tone.

Never has any mortal desired riches with a greed more enormous than mine:
I want infinitely more than personal and private riches.
I want the wealth of a world in which there is no poverty.
I want to live a noble life nobly environed—in the midst of a society established upon good fortune,
At every point the love of the common welfare taking precedence of all individual considerations.

I resent poverty and the lack of the spirit to overcome it.
But more than any other lack,
I resent the lack of love which is the absolute of poverty.
Not for myself, only, but equally for all people.
I resent poverty—
And resent it the most bitterly for those who are most crushed by it.
My life is cheapened and coarsened by whatever cheapens and coarsens the common life
And there is no escape from the unity of souls.

I see nature and life infinitely affluent—
Rivers of riches, oceans of opulence, worlds of wealth.
And in the midst of life's inexhaustible resources
I see a vermin-ridden, down-at-the-heel humanity—
A humanity impoverished by one another's insatiable and ravenous self-seeking.
Poverty exists nowhere in nature.
Poverty is simply and altogether a diseased condition of human life.

I want riches—
Such universally abundant riches
That no one anywhere can ever have the least temptation to envy another.
If I cannot have riches without depriving others or without exploiting others
I infinitely prefer to go on as I am.
I want nothing that can inspire in my fellows the spirit of resentful bitterness.
Prepare no table before men in the presence of mine enemies.

On behalf of the world as a whole and in order that the world may be made whole I want riches.
But not the damnable mockery that is commonly called "riches."
I want the ability, the wisdom and power to sustain a divine relationship to all creatures.
I want to go freely among happy, friendly, comfortable people
Whose gladness and goodwill outshine the stars in heaven.
I want the wealth of a world in which there is no poverty.
I want for everyone a spirit that cannot be impoverished.
I want for humanity an unspoiled heart.

VICTOR E. SOUTHWORTH.

THE STUDY TABLE

New Books

Of course everyone knows what to expect in Miss Mackenzie's new book, "African Clearings."[1] Her "Black Sheep" made a deep impression and affected a host of readers, who are not easily stirred. One, naturally enough, approaches the new book with the fear that it cannot equal its predecessor. However, it keeps well up to the high level. It is much less a subjective book; it deals, too, much more with the white person of the African clearing than the other book—and after all white men and white women have interest as well as do black sheep. There is a world of pathos and sadness in old Africa. They are in the brooding forest; they are in the sun-scorched desert. They are in the black native; they are in the white settler—whether he be official, trader, or missionary. There is beauty too that is unsurpassed; there is sentiment that is unutterable. Few have attempted to express them; most of the few have failed. Once and again there is one who can put something of it all into words,—and in English no one has done it better than Jean Mackenzie. Africa and the African get onto the nerves of the white man in the forest; but the other white man, or the other white woman do so still more. The white trader, living alone among his blacks, with no companion but his black woman and his house-boys may go mad; but the white trader with a single other white man housed with him, not only goes mad, but "gets mad"—it is a wonder that he so seldom murders his chum or commits suicide to escape the unendurable wear of enforced companionship. It takes a deal of grace even to be one in a group of mission workers in an African clearing. Ah well, this time our author gives us a hint in this direction as well as pictures of life and thought among native blacks. Miss Mackenzie makes no claims to being an ethnologist, but in this book she gives a good deal more of ethnographic material than before. Some of her touches mean more to the student than pages of conscientious detailed description might. The chapter on the drum is fine ethnography. The messages of the booming drum are as non-committal and evasive as the Bulu themselves. "Sakutu, summoning the women of the neighborhood to bring their produce to our little market, will beat out the old food-call—'since morning I have not eaten,' or, 'I hear hunger in my stomach,' or—most cutting and reproachful of phrases —'As I was yesterday, so am I today.'" Melom's little book, *Hospitality is of many kinds,* is a gem. Of it Miss Mackenzie says: "This is, believe me, a treasure of Bulu wisdom, untinctured by the wisdom of the white man. He writes about two thousand words covering the *many kinds,* and there is in all his comment an ironic edge hard to preserve in translation. 'There is,' he says, 'a man who is hospitable because he was born hospitable. There is a man who is hospitable because he desires a gift in return. And a man who is hospitable because he has many possessions.' 'And there is a giving,' says Melom, 'of the mouth.' This he discounts—'even if a man laughs merrily, there is no help for the hungry in this laughter. Better a generous man with a heavy countenance than a laughing giver with the mouth.'" But the white man's life in the clearing and the bits of ethnography do not make up the larger part of the book. The most part of it is, like "Black Sheep" —Jean Mackenzie in the beautiful, sad Africa, among her black friends and admirers. It was this that won us before; it is this that holds us now. Major memories, minor memories of the brooding forest—and the lonely coast.

> It is an early morning and I am by the sea. The sun is very high, the waters pale under a multitudinous bright spangle. And at the edge of the incessant ripple, I see a pattern of footprints—the little tender markings of the feet of children. There they are in the sand, little prints so delicate, so flawless, going north and south upon little errands so ephemeral, and washed away by a tide of long ago. But still they are remembered—I remember them.

For their series on "The World's Living Religions" the Board of Missionary Preparation selects the Bantu peoples of Africa to illustrate the religion of lower races.[2] The volume is prepared by Edwin Smith, a missionary, born in Africa, the son of a missionary, his acquaintance with Bantu peoples is life-long. He is joint author of an important study of the Ba-ila, a Bantu population of Northern Rhodesia; he has published a handbook of their language and translated the greater part of the New Testament into it. The little book before us is what might be expected from such an author. It is a sympathetic study, which recognizes the naturalness and reality of Bantu religion. To approach these more primitive religions as if they were criminal, as if they were wickedly devised schemes of deception, as if they were the insane productions of disordered minds, is common enough, but is a serious error. The principles underlying these beliefs are natural and logical results of human thought and experience. They are as well founded as the principles of any other religion. They may break down under broader and deeper experience, but they were not and are not irrational. Nor are they legitimate matter for derision and scorn; they are entitled to consideration and respect—even when they lead to results, which we consider undesirable. Our author approaches them kindly. His thorough knowledge of the Ila language gives his discussion exceptional authority. He examines the elements of the religion one by one—the belief in a universal energy, the method of controlling or utilizing it, the separable soul, life after death, the cult of the dead, nature spirits, tribal divinities, the supreme being. He brings out much of interest in each topic. His discussion of the Bantu conception of a supreme being has especial interest. The question of "high gods" has been much discussed since Andrew Lang exploded a bomb in the anthropological camp. At the very beginning of that battle, your reviewer became convinced that the idea of a high god, a supreme being, was actually present among "lower races" and that—being present there—it must have as natural and simple an origin as the other ideas in primitive religion, such as the ideas of universal energy, a separable soul, life continued after death. Far from being a lofty conception resulting from the gradual development of lower ideas, or a disfigured and degraded primitive revelation from God himself, it is simple, primitive, and easily suggested. In this view we differ from our author, but we recommend his discussion to the reader as one of unusual value. The book ends with the usual practical chapter on "the Christian approach." It is a little discouraging, after the events from 1914-1918, to have our Christian brothers indulge in such statements as

[1] "African Clearings." Jean Kenyon Mackenzie, Boston: 1924. Houghton-Mifflin Co. 16mo.; pp. vii, 270.

[2] "The Religion of Lower Races." Edwin Smith, New York: 1923. The Macmillan Co. 16mo.; pp. xiii, 82.

"Christianity will convince them of the friendliness of the universe and set them free to develop whatever of good there is in them."

Two recent books must be considered together, as being in a sense the two sides of an argument. They are "Daedalus," [3] by J. B. S. Haldane, and "Icarus," [4] by Bertrand Russell. In "Daedalus" Mr. Haldane attempts to forecast the science of the future. He admits that there are dire possibilities. May science not hurl us into a bottomless void, or render man a mere parasite of machines? Such possibilities have been suggested. Haldane, however, is hopeful. He believes the progress of science cannot be checked, at least that it will not be. He begins his argument by stating that the basic working hypothesis of the future will probably not be the materialism of today, and that various bases may follow one another. As it is the achievements in the field of Physics that most impress us at the present time, he first examines its probable future. He claims that "we shall possess more, travel more, communicate more." Scientific development will "bring mankind more and more together, render it more and more complex, artificial and rich in possibilities, increase indefinitely human powers for good and evil." Night will be abolished in cities, agriculture will cease, urbanization will extend. Wind and sunlight will be the ultimate sources of power. Poets will necessarily know, and sing in terms of science and economics—artists will express them. Conversely, the industrial leaders will necessarily know and be imbued with art and poetry. Chemistry will play a less spectacular part in the future. But, within 120 years, it will have produced synthetic foods so that "a satisfactory diet will be produced on a commercial scale." Caffeine, nicotine, etc., will shrink to relative insignificance in a long list of stimulants and drugs that will gratify yet unknown or dormant sensibilities. Our author now passes on to his own especial field and ventures to suggest the course of biological inventions. Up to the present there have been but six—domestication of animals, domestication of plants, control of fermentation agents, appreciation of sex beauty (these four before the dawn of history), bactericides, birth control (these two in our own day). The author here pauses to prepare the ground for launching his own pet contribution to the list. He says the four older biological inventions have given birth to religions, as the two later ones may. Every chemical and physical invention has been hailed as an insult to some god—a blasphemy; every biological invention—a perversion. Each biological invention at first seems indecent and unnatural. Having thus prepared us for the shock, he announces *ectogenesis* as one of the biological inventions of the near future. The first ectogenetic child will be produced about 1951. Between production of children without the ancient crude preliminary sex relation and the utilization of our budding knowledge of gland treatment, what may not the future have in store for mankind! That salvation lies in this direction seems evident from this quotation of a thesis of 150 years hence: "Had it not been for ectogenesis there can be little doubt that civilization would have collapsed within a measurable time owing to the greater fertility of the less desirable members of the population in almost all countries." There is more in Haldane's little book but we have amply shown its method and drift. Comment is unnecessary but the discussion is bold and suggestive and will stimulate thought.

In "Icarus," Bertrand Russell refers to Haldane's "attractive picture," a characterization which we can hardly accept. He himself is skeptical. "Science will be used to promote the power of dominant groups rather than to make men happy." Icarus, taught to fly, met disaster. A science may affect life in two ways—(a) without altering man's passions or outlook, it may increase power of gratifying desire; (b) it may affect the imaginative conception of the world, the theology or philosophy which is accepted in practice by energetic men. Mr. Russell completely ignores the latter and confines his attention to the former. He recognizes three groups of sciences for the purpose of this discussion—physical (including chemistry), biological, anthropological (anthropology, history, sociology, economics). While the biological sciences may hereafter be important, they have not as yet had much effect. Russell gives chief attention to the physical sciences. Their action is exemplified in the industrial revolution. Certain points regarding industrialism deserve statement. (1) Industrialism still has great areas in the world to conquer and no relief from its disadvantages is to be expected until these have been developed. Only then can an effectual unit organization be reached. (2) Industrialism increases the productivity of labor and makes luxuries possible. It becomes a struggle between nations for markets, raw materials and dominion. Those set free from labor by this increased productivity become mere ministers to international competition and stimulate population growth, higher standards of comfort, and war energy. (3) Industrialism leads to an increased organization, which subordinates the individual and increases power in the few who lead. "It would seem probable that, in the next 50 years or so, we shall see a still further increase in the power of governments and a tendency for governments to be such as are desired by the men who control armaments and raw materials." The only outcome that can be hoped is, after struggle for mastery between two great rival groups, the introduction of a single world-wide organization "that is needed to prevent the mutual extermination of civilized nations." This will at first involve economic and political tyranny on the part of the victor, with drastic suppression of liberty; failure of repeated attempts at revolt; a final acceptance of conditions by the vanquished—with a gradual improvement to a tolerable existence. So much for the physical sciences. Coming to the anthropological sciences, Russell refuses to prophesy, but suggests a few possibilities. (a) Birth control may, within 50 years, lead to a stationary population in most of the white nations. These same nations will not encourage birth control among the peoples from whom they draw mercenary troops to fight their battles. Only when the one world-government appears will birth control become general. (b) Eugenics may be applied, but "it would not be the types desired by present-day eugenists that would be increased, but rather the types desired by the average official"—"a subservient population, convenient to rulers, but incapable of initiative." (c) "Psychology" may be applied, with intelligence tests of the American sort, resulting in production of a safe mediocrity with no brilliant individuals (Mr. Russell is not responsible for this phrasing). (d) Gland treat-

[3] "Daedalus, or The Science of the Future." J. B. S. Haldane, New York: 1924. E. P. Dutton Company. 16mo; pp. v, 93.
[4] "Icarus, or The Future of Science." Bertrand Russell, New York: 1924. E. P. Dutton Company. 16mo; pp. 64.

ments, with results at the will and discretion of the administrator. In a final statement, Mr. Russell claims that "Science enables the holders of power to realize their purpose more fully than they could otherwise do. If their purposes are good, this is a gain; if they are evil, it is a loss." World-wide dominion of a single power, seems the only—though a doubtful—hope.

FREDERICK STARR.

CORRESPONDENCE

THE BRITISH ELECTION

Editor of UNITY:

The political stage of our good neighbor across the Atlantic has been the scene of such a complex drama that I could not resist the temptation of devoting hours from my crowded schedule in order to arrive at a satisfactory interpretation and evaluation of that intricate play. And now that I have secured as fully as materials to date will permit, a reasonably intelligent understanding of the various factors which were operative in that drama, I cannot overcome the additional temptation to share my findings with my friends—the readers of UNITY. These findings I will briefly summarize as follows:

1. The Conservative party was more or less prepared and quite willing that a national election be called. Let us not forget that it was the Tories who proposed that a vote of confidence be taken in connection with the much disputed Campbell case.

2. The Liberal party did not want to go to the polls. It was the Liberals who introduced the amendment to the effect that the vote be not one of censure but merely one to appoint an investigating committee, said committee to be authorized to inquire into the withdrawal of the prosecution of Mr. Campbell. It is significant to note that the Liberals were willing that no one from their party be placed on this committee, the inference being that this concession would give to the Labor party the largest representation in the committee. And let us further note that select committees to investigate into charges against ministers are an ordinary part of Parliamentary procedure.

3. The Labor party was split in reference to its attitude toward the election. The left wing, tired of Mr. MacDonald's compromises, felt that no headway was being made under the multi-party system, and that the paramount and immediate task for Labor was to crush the Liberal party and thereby to gain, as rapidly as possible, a Labor majority in Parliament. This faction wanted an election. The right wing believed in the righteousness of compromise, and further believed that the longer Labor could retain the reins of administration the better it would be for the present welfare of the Empire. This faction did not want an election.

Before referring to the principal issue of the election—the Russian treaties, let us mention a few minor scores against Mr. MacDonald.

1. The car episode did not figure prominently in the speeches of the Conservative and Liberal opposition (the charge made by Labor that a coalition was formed between the Liberals and the Tories was only locally true in a few constituencies), but it doubtless did injure Mr. MacDonald's prestige in his own party. Sir Alexander Grant would have shown a keener interest in the political welfare of his friend, the Prime Minister, had he declined the offered baronetcy the same as Mr. Montagu, financial benefactor to Benjamin Disraeli, declined the peerage offered to him by that distinguished statesman.

2. The Zinoviev letter did figure prominently and doubtless injured Mr. MacDonald more than we realize.

3. The Campbell case, the immediate cause of the election, although of very minor significance, was presented before the electorate by both the Conservative and Liberal parties as an illustration of the administration of criminal law being improperly influenced by political motives. Most of the readers of this paper, believing in complete freedom of the press, will sympathize with Mr. MacDonald in this matter, feeling that the acting-editor of the *Workers' Weekly* had a right to print what he wanted to in his own publication, even if it was, as has been claimed by the Attorney-general, an article containing an incitement to mutiny. The technical point remains, however, that the administration, had it desired to prevent prosecution, should have been consulted prior to and not after law enforcement had commenced, for withdrawal of prosecutions is not popular in England. It seems reasonably clear, however, that Mr. MacDonald's refusal to accept an investigation, preferring to go to the polls on this insignificant issue, was based largely upon his realization that if he did not do so now he would have to during the fight over the Russian treaties. He showed good diplomacy in making this advance move, but he did not thereby escape the paramount issue.

It is my opinion that next to problems such as housing and unemployment, problems which the Labor government inherited when it took office nine months ago, that the chief issue of the late election was the Russian treaties with their guaranteed loan implications. And it is for his advocacy of this guaranteed loan that I criticize Mr. MacDonald, and feel that perhaps the British people have done well to repudiate his government. Why? Certainly not because of any ill will against the Soviet government, nor again because I am competent to pass authoritative judgment on the truthfulness of Mr. Baldwin's assertion that the loan would release Russian money for military purposes and that it would not, even if it was used for legitimate purchases, achieve the end desired by Mr. MacDonald, namely, the opening up of a Russian market for British commodities in that the bulk of Russia's trade goes to Germany. I criticize the policy because I believe the practice of giving national guarantees to those who would loan money to foreign countries has, in capitalistic governments, tended toward the stimulation of wars, and because there is no reason for believing that a Labor government resorting to a like practice would be able to escape a similar consequence. Personally, although I know that history gives to the Soviet government ample precedent, I find it, on ethical grounds, difficult to excuse that government for not assuming the indebtedness incurred by the old regime, or at least as much of it as the country is able to carry. Had the Soviet government done this, it would have far less difficulty in securing foreign loans. In that it has, in the large, refused so to do, and in that, principally because of this refusal, the English bankers do not care to make loans to Russia unless the risk involved is eliminated by a British guarantee, I believe that Mr. MacDonald's Russian treaties deserve the overwhelming defeat which they have incurred. Among the ever increasing tasks of modern governments there is no place, according to my present political philosophy, for the one of issuing to private bankers, national guarantees that sums loaned to foreign countries will be paid, for such guarantees are the breeders of estrangement and conflict between nations.

EDWARD ARTHUR ROCKWOOD.

THE "SYSTEM"

Editor of UNITY:

Your editorial of Oct. 16th relative to price of wheat and the capitalistic system is very interesting in that a publication will venture to make such a criticism. Naturally labor, because it does not get a final just accounting, voices its objection to the system, but few others have the backbone to even insinuate that the rules of the game may be imperfect or improperly applied.

Your criticism of the price of wheat reminds us of the cotton failure in the state of Mississippi several years ago. No doubt many cotton growers were left with bare necessities. Yet the resulting high price of cotton entering into the cost of necessities caused them further loss under the system. In a like manner any increase in wages allowed the labor group, which permits them to attempt to secure the increased amount of goods represented, is interpreted as an "increased demand" by which the laborer is robbed of any increase and his argument as to wages is annulled.

In the church organizations, the freedom with which people may place their names on the membership list, causes them to dominate the affairs of the church by the system which they bring with them. They are not born again. They do not throw off the old and take on the new. The church is failing because those taking advantage of the system, believing it to be fundamental, are not willing to accept the new order established by Christ. Those who suffer the result of its application are not free to consider anything further than the immediate struggle.

The government is failing in the administration and enforcement of laws because the rules of the system itself are being violated by its sponsors. The demand for service may be just as great and just as valuable as the finished product to which such service is contributed, but the law of supply and demand is not permitted to operate without an additional application which annuls its effect. As shown above, in-

THE FIELD

"The World is my country, to do good is my Religion"

THE COMMUNITY PULPIT

ANNUAL SERIES OF
TWENTY SERMONS

By

JOHN HAYNES HOLMES
JOHN HERMAN RANDALL

Ministers of the Community Church of New York

Subscription $2.00 per year
($1.00 for the sermons by either MR. HOLMES *or* MR. RANDALL)

Address SECRETARY
12 Park Avenue New York City

IN THE SHADOW OF THE ELECTRIC CHAIR.

The last act in the tragic drama of life and death for Nicola Sacco and Bartolomeo Vanzetti has commenced. On September 30th, Judge Webster Thayer, after one year's deliberation, decided adversely on all the motions for a new trial. The long wait has ended. The patient vigil of two innocent men imprisoned since May 1920, and the hopes of international labor who pledged their determination that justice prevail, has been in vain.

No case in American labor history attracted the heart-felt interest and unanimous support given to this one. Originally two obscure Italian workingmen were charged with murder in a payroll robbery. But the profound conviction grew increasingly in labor, liberal and Italian circles, that Sacco and Vanzetti were victims of prejudice against them as radicals and foreigners. Their radical views balanced the scales against them. An atmosphere of fear was created in the courtroom by armed guards. The evidence was unsubstantial and contradictory and the bulk of it has been exposed since the trial as perjury. The trial, the new evidence discovered since and the recantations of the principal witnesses, establish the innocence of Sacco and Vanzetti. The story must be known to you.

The "Ripley Motion" alone should make the demand for a new trial imperative. Judge Thayer does not deny that the jury acted upon matters of which the court, defense, and prosecution knew nothing when Mr. Ripley, foreman of the jury, presented bullets in his possession to check up on sworn testimony. The judge sweeps this aside by ruling that it did not affect the jury; by attacking the defense attorneys and assuring us that if he is in error, it will be rectified by the Massachusetts Supreme Court. His prejudice and determination to deny them justice, is manifested. A fair judge, a good lawyer, an honest man, would be willing to admit that in a capital case, involving the death penalty, the action of Mr. Ripley, though probably without malice, could have affected the jury's verdict, even though they were not conscious of it. The rights of Sacco and Vanzetti were accordingly jeopardized and it became his duty to grant a new trial. The vital question to the Massachusetts Supreme Court and if necessary to the United States Supreme Court is: *Did Sacco and Vanzetti get a fair trial?* We deny it.

Judge Thayer's decision does not affect the verdict of labor nor anyone else who knows this case. These will affirm with renewed vigor their determination to support this struggle to the limit. *The shadow of the Electric Chair rests dark and heavy on Sacco and Vanzetti. There is no alternative penalty if their appeals are denied.* We call upon you to help again. Capable attorneys must be retained. $25,000 more must be raised immediately. Italian workingmen in Massachusetts have mortgaged their homes and given their savings to save Sacco and Vanzetti. Can you do less? Shall two workingmen go to the Electric Chair in Massachusetts because of our indifference or unwillingness to continue their fight? Let us answer *No, a million times, No,* with such vigor, enthusiasm, determination, that our attitude is unmistakable.

Let us put the hands of Comradeship again into the hands of Sacco and Vanzetti. Let them feel that walking in the valley and shadow of death, they need not fear, because we are with them. Friends, comrades, workers, what is your answer? Hold meetings, appeal to your unions again, act yourself, get others to act. Act quickly! Every day counts. Sacco and Vanzetti must be saved.

Send contribution to

THE SACCO-VANZETTI DEFENSE COMMITTEE,

P. O. Box 93, Hanover St. Station,
Boston, Mass.

ANTI-WAR RESOLUTIONS.

I.

Resolution on the Outlawry of War and the promotion of international peace adopted by the recent international convention of the Disciples of Christ at Cleveland, Ohio:

"Whereas, the Christian conscience of the world is more and more coming to recognize that war is neither inevitable nor necessary; that it is essentially and inherently a supreme violation of the teaching and spirit of Jesus; that it is the most colossal and ruinous social sin which afflicts mankind today; that to wage war again on a great scale, with the ever-increasing destructiveness of its weapons, would seriously threaten the existence of civilization; therefore, be it

"Resolved, That we, Disciples of Christ in international convention assembled, appeal to the government of the United States to co-operate whole heartedly with other nations in every effort to outlaw war as a crime among the nations; that the church, as the body of Christ and the bearer of good news of fatherhood and brotherhood, should discourage war, and should follow the more excellent way; and be it further

"Resolved, That we urge the United States government to co-operate freely with other nations in creating and strengthening such international agencies of justice as are needed to make possible the amicable settlement of all disputes without resorting to war; that we urge the churches more effectively to teach the meaning of the gospel of Christ in international affairs, and to stimulate study and discussion of the causes and consequences of war and the means of its prevention; and be it further

"Resolved, That we recommend that the executive committee of the international convention of Disciples of Christ appoint a committee of fifteen members, consisting of five representative laymen and five representative women and five ministers of the gospel, two of whom shall be chaplains, from the army and navy, respectively, to co-operate with other Christian communions and all other worthy agencies in making more effective the purposes of these resolutions."

II.

Resolution adopted by the synod of the Potomac of the Reformed Church in the United States:

"Resolved, That the synod of the Potomac looks upon modern war as anti-Christian and an utterly false method of settling international disputes. That it approves sincere efforts to secure arbitration of all international problems and welcomes the advent of an international

---

creased wages are not effective. As the constitution of the United States does not specify the instrument prohibited in depriving a citizen of life, liberty or property, or equal protection of the law, it must be assumed that any instrument, rule or system so used is used in violation of our constitution.

The economic system is based upon property rights. The law of supply and demand is applicable only to private property. We have a co-operative system of production; and arguments are made in an effort to establish the proportion of value due each. But, WE HAVE NO SYSTEM OF DISTRIBUTION—those accepting money must bargain for and buy again the property earned by service. And this from those who have confiscated collectively produced property, and who, only, have the privilege to interpret the law of supply and demand!

Columbus, Ohio. CHAS. P. KRAFT.

ENCOURAGEMENT FROM GENEVA

Editor of UNITY:

I am so much impressed by the Appeal of Mr. Morel in the issue of UNITY of the 9th inst. that I am having it duplicated and sent to our 25 Sections and 14 Corresponding Societies to be used—always mentioning the source—for their disarmament propaganda which I am suggesting that they initiate on Armistice Day.

I hope that you will quite agree with our sharing in the spiritual property which you are so generously distributing among your readers. . .

Yours in sincere appreciation,

VILMA GLÜCKLICH,

International Secretary, Women's International League for Peace and Freedom, Geneva, Switzerland.

court of arbitration. It considers all efforts to substitute military ideas for the peaceful ideas of goodwill and brotherhood that have characterized the history of our nation as dangerous and unchristian and unalterably opposes all glorification of war. It looks with suspicion upon the undue pressure for war preparations because of the exceedingly great difficulty in the way of determining the use to be made of such preparations and the hasty and secret ways in which nations are plunged into war and people are thrust into its carnage without either their knowledge of the purpose or their voice in the declaration of war."

21 SHOPPING DAYS TO CHRISTMAS!

A SUGGESTION AND AN OFFER

UNITY

with any one of the following books
(while they last)
for $3.00

By John Haynes Holmes:
The Grail of Life
Is Violence the Way Out?

By Francis Neilson:
How Diplomats Make War
Duty to Civilization

By Jenkin Lloyd Jones:
Religions of the World
Love for the Battle-torn Peoples

By Bertrand Russell:
Justice in War Time

To Unity Publishing Company,
700 Oakwood Blvd., Chicago.

Gentlemen:
Enclosed you will find check for $3.00 to cover one subscription to UNITY to be sent to

Mr. (Mrs. or Miss).....

.....

Address.....

.....

Also,

Name of book.....

.....

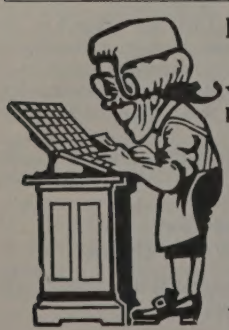
To be sent to

Mr. (Mrs. or Miss).....

.....

Address.....

.....



It's a "Case" of Necessity

Your Printing will be above criticism if done by

THE OAKLAND PRESS

3913 Cottage Grove
Tel., Atlantic 1876

WRIGHT & COMPANY

STEAM—DOMESTIC

COAL

TELEPHONE WABASH 5028
Main Office:
608 S. Dearborn St.
CHICAGO

Phone Oakland 489 JANITORS' SUPPLIES

Everything in HARDWARE

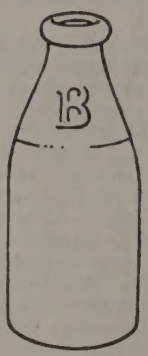
AT

PORTER'S
4236 Cottage Grove Ave.

The Blakely-Oswald Printing Co.

PRINTERS and BINDERS

Telephone Wabash 3854 120-124 W. Polk St., CHICAGO



Drink More Milk

Be sure it is BOWMAN'S.

BOWMAN'S MILK is perfectly pasteurized and sealed in the country. Rapid, direct delivery assures its being fresh and sweet.

BOWMAN DAIRY Company

DREXEL State Bank

Cottage Grove Ave. *and* Oakwood Blvd.

Thirty-two years of conservative banking, combined with service and courtesy for every depositor —large or small—is the record of this bank . . . . . .

Your savings and checking account cordially invited

Resources Six and one-half Million Dollars

Subscribe for and read UNITY

IN DECEMBER

The holidays, with their rounds of entertainments and festivities, make extraordinary demands upon evening wardrobes. While here is a service which can be depended on to beautifully cleanse and condition each dress garment entrusted to its care.

Schumann & Co.
Cleaners Dyers

PHONE DREXEL 0231 ALL DEPARTMENTS
MAIN OFFICE AND WORK

3960 Cottage Grove Avenue